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XXVII

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The
Chicago
Theological Seminary
REGISTER

TO ALL OUR ALUMNI

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JANUARY 1937

MINISTERS' WEEK

AT

THE CHICAGO THEOLOGICAL SEMINARY

Monday–Friday, January 25–29, 1937

offers you

Five Days of Lectures, Discussion, and Fellowship

Including Addresses by

Dr. Charles Clayton Morrison, Professor Paul H. Douglas

NINE SHORT COURSES IN THE MORNINGS

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The Church and Youth by PROFESSOR ALDERTON

Church History by PROFESSORS PAUCK and SPINKA

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And a Course for Ministers' Wives by MRS. A. W. PALMER

Chapel Addresses by **Dean S. J. Case** and **Professors E. J. Goodspeed, H. N. Wieman, and W. W. Sweet**

Several hours each day kept free for visits to museums, theaters, neighborhood houses, etc.

AN AFTERNOON FORUM EACH DAY ON SOCIAL ETHICS

and

THE ALDEN-TUTHILL LECTURES

by

DR. H. RICHARD NIEBUHR
of Yale University

on

"THE KINGDOM OF GOD IN AMERICA"

The sessions of Ministers' Week are open to all ministers, their wives, and other religious leaders. If you do not receive the detailed program and registration card within a few days, write for them to

ALBERT W. PALMER
President

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVII

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TO ALL OUR ALUMNI

ABOUT the time this number of the *Register* arrives, and possibly before, you will be receiving the detailed program of our Annual Ministers' Week announced on the opposite page. The Alden-Tuthill Lectures to be given by Professor H. Richard Niebuhr of Yale are the outgrowth of lectures which he gave at the Harvard Tercentenary which received widespread and favorable comment. Ministers of the Middle West will welcome this opportunity to hear what Richard Niebuhr has to say about "The Kingdom of God in America."

The outstanding quality of our Ministers' Week aside from these lectures is the opportunity to re-enter the classroom and sit down for four days of serious study under Seminary instructors. Each attendant is able to choose three out of nine possible courses. In addition there are the social ethics forums where co-operatives will be the dominant theme, and all through the week we shall have an informal but heartening renewal of old friendships and the opportunity for making new ones.

Dr. Vogler, the able and vigorous minister who has come to succeed Russell Boynton, will start us off with the opening sermon on Monday afternoon, Janu-

ary 25, and at the closing luncheon on Friday I am to have the privilege of trying to interpret the meaning of the week for our on-going program as I speak on "Your Church in 1937."

Ministers' Week will be all the more emphasized this year because the Seminary finds itself under necessity of omitting its usual Summer Quarter in 1937. Unforeseen changes in University policy necessitate the payment of tuition charges which can only be met by cutting our budget at some other point, hence we are under the necessity of foregoing the Summer Quarter.

This necessity may bring vividly home to our constituency the fact that because of the expansion of the Seminary's program since the receipt of the Lawson bequest, and because of the reduced income which has characterized all endowments, the Seminary is by no means beyond the need of financial aid. Plans are now under way to present the claims of the Seminary to the generous consideration of people who might like to include it in their wills or even make more immediate gifts to certain projects for the enrichment and strengthening of its program of service to the churches of the Middle West. To all of its friends, and especially to its graduates and former students, the Seminary

sends its hearty greeting and invitation to them to come back to the Seminary for Ministers' Week. These are difficult days for the Christian church, but they are days of great possibility and we need to

think freshly and courageously about our message to the world and our effective service to the cause of Christ.

Sincerely,

ALBERT W. PALMER

DEMOCRACY AND THE ROMANTIC MARRIAGE

By ARTHUR E. HOLT

[*Dr. Holt is out of residence this year, teaching in Dorabji Tata School of Social Service, Bombay, India. Dr. Clifford Manshardt, C.T.S. '22, heads the School. In Dr. Holt's absence his new book, "The Fate of the Family in the Modern World," has appeared from the publishing house of Willett, Clark and Company who have kindly permitted us to use here the following extract. The book is reviewed by Professor Alva W. Taylor elsewhere in this issue.*]

LET US compare the democratic marriage with the marriage of convention. In the first place, the democratic marriage has its roots in the free association of boys and girls in a coeducational public school system or in some other association where there are abundant opportunities for comradeship and courtship. Most of us cannot remember the time when we did not make dates with the other sex. Moreover, this courtship is highly competitive. Love-making is always competitive everywhere, but the American variety is the most highly competitive in the world. It is courting not only by men but also by women. Courting is made more competitive by accessories of wealth—luxury, high-powered automobiles, ease and quickness of transportation. Hardly more than a generation ago the number of girls a man could court was determined by the distance he could drive the old family horse and top buggy; today he can court all the girls in the range of a high-powered automobile. The courtings are followed by democratic choices.

The marriage service is now modified so that the bride seldom promises to obey, or if she does it is with distinct reservations. The subject is generally recognized as one to be settled later. The young people go to live in a house or apartment of their own which fronts, not like the house in the oriental compound on a privately determined court, but on the street. In a modern apartment it is a distinct understanding that nothing stands between this particular family and their own self-determined loyalties outside.

These two young people are expected to spend a great deal of their time alone. No larger family adds its resources of sociability. In the Orient the young couple joins a family within which there is already a rich social life. There will be brothers with their wives and children, aunts, uncles, grandfathers—forming a distinct little community. No such community exists (probably wisely, perhaps nobody desires it) for the democratic family of the West. The dowry in American life is unusual. No larger family shares the burden of financial support. No other

families are started with as large a burden of self-support thrown upon a bride and groom as our American romantic family. Sometimes it is this very burden which causes the romance to fade as the days go by.

The Western married couple live in a highly competitive life, especially in a highly competitive financial world. They must make for themselves major decisions in finance and in household management. They are subject to free associations with people outside the marriage group. If the bride goes to work she is in an office where there are many men; if the husband is working he is in an office where there are many women—and no purdah system puts blinders on the roving eye in Western society. Moreover, women by legal right now inherit half of the joint property. If a woman chooses to be a "gold digger," she can in many cases become independent. In any kind of separation, either by death or by divorce, by the law itself she becomes possessor of half of the family inheritance or half of the family financial ability.

The factory has taken most of the economic burden from the home. The husband must make money enough to buy what the factory will sell. It is not often realized that one reason why the modern man is so confined to his business is that he now has to provide funds with which to buy that which his grandmother made at home. Modern opportunity for industrial work for women frees them from the economic necessity of marriage and at the same time multiplies competition for the man. The school stands ready to take care of the children almost from the nursery until they march out of the university with a Ph.D. degree. The necessity of bearing children at all has been obviated by modern methods of contraception.

This is, in general, the picture of the democratic family. It varies, of course, as

between country and city. In the country families still carry on a large part of the activities of the farm.

Many of those who feel that the democratic principle has arrived late in family life are desirous of extending it. They feel that the burden of tradition, of authority, of mystery and custom, still lies heavily on the democratic family, and that if the family is to advance as far in its revolt against authoritarianism as has business and politics, there is still a long road for it to travel. But those who would carry the democratic principle to its limit fail to meet the question answered by the other two types of marriage we have studied. They do not, in terms of something larger than itself, tell us for what purpose democratic marriage exists. They make the likes and dislikes of two individuals an end in themselves. What, in the romantic marriage, offers substitutes for those resources of morale which are found to be so real in the oriental marriage and the marriage of convention? The case for and against the romantic marriage can be stated as below.

A rough classification of the functions and their corresponding institutions in society would look somewhat as follows:

Religion	Sex	Education
Church	Family	School
Economics	Government	
Business	State	

Under feudalism these functions and institutions were bound together in something of an organic whole under the church. In the Orient they were organized under the family.

The movement of society in the East and West has been in the direction of freeing the genius of each of these institutions from the tyranny of the others. Inside these institutions there has been the tendency to free each part from the control of any other part. This, however, was never

the whole of the democratic movement. It was always assumed that the parts which had been freed would come together in some kind of a new social arrangement. The democratic movement never intended a fragmented society. The freeing of the parts from mutual tyranny was in the interest of a new, associated fellowship. The fact remains, however, that democracy has, in too many cases, stopped far short of fulfilment. It is from this angle that we wish to view the very real merits, and the equally real faults, of the romantic marriage.

First, the Western marriage has made great progress in freeing the genius of the family from the other functions of society; it has made equal progress in freeing the members of the family from one another. On the other hand, it has laid very little emphasis on the terms on which these free institutions and these free individuals are to form a new organic association. In a word, the romantic marriage has stopped half way in its march toward its goal.

Second, the romantic marriage is built on a foundation of affection and love. Its ideal of unselfish devotion endows it with the highest moral quality. A system which evokes such a highly social idea to a great extent justifies its existence.

Third, the democratic marriage satisfies the worth-while elements of individualism as a legitimate extension of the principle of voluntary choice which is a characteristic of civilization as over against primitive barbarism. There was a time when wives were stolen; now they are courted. There was a time when men seized the reins of power by force; now they must be elected. There was a time when the strong took the food they wanted; now they must buy it. The romantic marriage is an extension of the philosophy of consent which is one of the characteristics of a free society, and it belongs through spirit and form in that constel-

lation of activities to which we give the collective name, democracy. This is the point at which the oriental marriages have failed, and it is also the point from which to criticize the new totalitarian societies.

Finally, the romantic marriage insures against caste; when the right of choice is not limited by traditional lines no caste system can with any success fasten itself upon society. It has all the advantages of free competition in any line.

There is small likelihood that, having tasted the joys of courtship, young people will turn the prerogative of selection back to their parents—a prerogative inextricably bound up with all other rights in a society in which men and women claim the right to make choices. The romantic marriage is the emotional core of all our social life and for this reason it becomes the central function in the whole democratic movement. There is in it something more powerful than economic determinism. We are more likely to determine our property relationships on the basis of the way we organize our families than we are to organize our families on the basis of property laws—a fact which the proponents of economic determinism might seriously consider.

The principal weakness, however, of the romantic marriage lies in its failure to recognize that all life must be individual and collective. Feudalism was organic. Religion, economics, marriage, and politics—all were part of an organic whole. The romantic marriage is an isolated unit in an atomistic society. Its defenders fail to recognize that the pleasure of freedom of choice is transitory unless it is reinforced by auxiliary joys drawn from the great social will to live from which we come and for which we must carry on. The free individual is not an end in himself.

The romantic marriage has a sound basis. It is the free act of two individuals or

reasonable maturity between whom the tides of passion run strong. But romance is soon exhausted unless the family is willing to mobilize new and deeper resources than those affixed to passion. When two young people start on the great adventure they are often not equipped with a social philosophy adequate for that adventure.

The romantic marriage has not accepted its responsibility as the center of a constellation of free social functions, each of which must exist for something more

than itself. Those who build families will have to accept this fact. Society cannot endure chaotic relationships in its central function. Those who form families must recognize that they must consciously take over the task of creating for the family function a meaningful place in society, or they will become to a great extent responsible for a totalitarian social order through regimentation by some outside force that will command the unity they fail to give.

LORADO TAFT

By CHARLES CLAYTON MORRISON

[The following address was delivered at the funeral service of Lorado Taft who passed away on October 30. The service was held in the famous sculptor's studio on the Midway in Chicago. The company and the speaker were gathered at the foot of the towering original plaster cast of the "Fountain of the Great Lakes" from which the bronze statue beside the Art Institute was made. Mr. Taft for many years was chairman of our Seminary's Advisory Board.]

NOTHING that I can hope to say can add aught to your appreciation of Lorado Taft or your understanding of him. His was one of those rare personalities emerging at infrequent intervals, which, without losing their distinctness as individuals, become, in addition, a kind of Presence. Such men have a pervasive existence. You cannot measure them in terms of biographical data, for they live in our thoughts and in our hearts, not merely as a possession but as a part of ourselves. They have changed the pattern of our minds, and have themselves become a part of the pattern, so that they seem to preside over our tastes and our choices with an authority which is all the more potent for being unintentional and unassumed.

Mr. Taft was such a man. For a half-

century he lived and wrought and taught in our midst. Now that he has gone we seem to be more aware of his Presence, and of the unique place he holds in America's cultural community. To define that place is a task which must be left to those who can bring to it an erudition in matters of art which I do not possess. But there are certain human aspects—shall I call them moral aspects?—to which I may be permitted to direct your attention.

One of these was the fact that Mr. Taft was, in the finest sense, one of us, and remained one of us throughout his life. He was a native son of Illinois, an alumnus of our state university. The roots of the man were nourished in our midwestern soil, and he seems never to have desired to be transplanted to any other. Mr. Taft's cultural patriotism calls for comment and reflection just because, of all our human

interests, I suppose art is the most cosmopolitan. Art at its best is never provincial or nationalistic. Its blossoming times are synchronous with the bursting of bonds and some fresh emancipation of the human spirit. It is right that the artist and the lover of art should seek beauty where its monuments are most abundant and most significant. And there is no disservice to America in confessing the poverty and bareness of our culture in comparison with the riches which Europe has inherited from its glorious past. But it is the human reaction to this confessed fact which marks a distinction among lovers of art. Some react with disillusionment and contempt. Their loyalties cannot endure the comparison, and a kind of cultural expatriation grows up in their thoughts and feelings.

With Mr. Taft it was otherwise. In his younger period he lived for several years in France. He made annual visits throughout his life to the great art centers of Europe, quickening thereby the springs of his own creativity. But he always brought back to his studio in Chicago and to the thousands of students and art lovers all over America who flocked to hear his lectures an enhanced respect not only for the possibilities of art in this country but for the substantial achievements already in evidence here.

This indigenous quality of Mr. Taft's spirit, his firm rootage in a specific cultural soil, expressed itself in his career as a lecturer (his itinerary frequently covered as high as twenty-five thousand miles in a single year), in his devotion to his students, in the constancy of his participation in innumerable local art organizations, as well as in his membership in the learned societies of his peers. But its most characteristic expression was in the annual automobile itinerary covering a week or ten days of visitation to the shrines and the beauty spots of his native state. This

unique cavalcade would include forty and fifty and sometimes nearly a hundred persons, not all of them artists in the technical sense, but everyone an art lover and a cultural loyalist.

To make this journey with Mr. Taft was to have one's eyes opened to the great natural beauty of the Illinois landscape, to bring together in a memorable experience the romantic story of the discoverers and pioneers and the actual scene of their adventures. It was conceived both as a pilgrimage to the shrines which now exist and as a search for those sites where, for historical reasons or natural beauty, shrines or monuments could with appropriateness be erected. It was what might be called a field course in historical and artistic appreciation and a course in cultural planning for the future. As the result of these annual processions there now exists a sizable company of like-minded men and women in the larger centers and in the villages of Illinois who participate in a common fund of pride and insight and purpose, constituting a kind of collective intelligence for the guidance of the community's future artistic developments.

I have been speaking of Mr. Taft's unalienated affection for the cultural community in which his life was set, and naturally, layman that I am in matters of art, I tend to seize upon that activity of our great friend which lay outside the technical pursuit of his art. Mr. Taft was a genuine missionary of the gospel of beauty. But of course he was primarily a creative artist. And it is as a creative artist that he reflects most truly his organic integration with his native culture. We are assembled today with the members of his family circle in his workshop. On every side we see his handiwork, together with casts and fragments of great sculpture from the ancient world. We will search in vain through the rooms of this studio for anything which would betoken

an interest upon Mr. Taft's part in the modern cult of the uncouth. It may be doubtful taste on my part even to touch the edge of that controversy which divides the judgment of those who have a right to an opinion on what is beautiful and what is ugly, but I mean only to approach near enough to the battle to make one observation concerning Mr. Taft. I would call you to witness that his conscience did not exhaust its function by holding him to the highest degree of faithfulness in the technique of his work. It also functioned in the choice of the subject matter of his art.

It would be presumptuous in me to attempt to interpret Mr. Taft in the complexities of his thought on the question of modernism. And to put forward an opinion of my own in this presence would be an affront. But I think the observation I am making is essentially an ethical one, which I have some right to express, not an esthetic one, concerning which I have no right to speak at all. In rejecting the deformed, the repulsive, and the ugly as the dominant subject matter of his art, Mr. Taft recognized the supremacy of the ethical. His genius as an artist never asserted its superiority to discipline. On the contrary, it found its highest inspiration in the congruity which it discerned between the beautiful and the good. He found his themes, not on the erratic periphery of subjective experience, even if it was his own, but as near the core of social objectivity as possible. From this hard-packed body of social value he broke off the bit that he wanted, transfigured it with his own fresh insight, and made of it a medalion or a bust or a monument.

Here again we have an illustration of the indigenous character of Mr. Taft's personality. It appears not alone in his evangelism but in his instinctive activity as a creative sculptor. He seemed to feel not at all the allurements of the exotic for

its own sake, or the subjective for its own sake. These incommunicables did not interest him. His genius ran to the communicable. He had something which he wanted to share. He found no satisfaction in cryptic perverseness. Which only goes to show how integral he was with his cultural environment, how social and objective, and therefore how sound and wholesome was his mind.

If we run through the list of his great pieces which are scattered like a constellation from Seattle to the capital of the nation, and from Wisconsin to Louisiana, we shall not find one the selection of whose subject matter was not in itself an act of moral dignity and beauty. From the heroic "Blackhawk" at Oregon, Illinois, "The Blind" (inspired by Maeterlinck's play), the "Fountain of the Great Lakes" which stands beside the Art Institute in Chicago, the "Fountain of Time" on Chicago's Midway Plaisance, to "The Sleep of the Flowers" and "The Solitude of the Soul" in the Art Institute—the list is too long to name more—one sees a sculptor's genius displaying itself in themes of dignity and elevation and inherent beauty. Yet the selection and treatment of the lofty themes betrayed no moralistic sense of obligation or constraint. The works themselves were a true expression of the kind of man we, his friends, knew Mr. Taft to be. He was following the preachment of the cult of self-expression, but he differed from most followers of that cult in that he had a self that was worth expressing. It would have been impossible for the man we knew to have exercised his genius upon the trivial, ugly or empty deformities which bid for our approval today.

There was a reference which occurred so frequently in Mr. Taft's lectures that it came to stand in my thought as symbolic of his mind and spirit. It was his use of the word "eternal" whenever he

undertook to interpret the meaning of art. Naturally, a sculptor whose medium is so much more enduring than the mediums of other arts might think of his work as "relatively" eternal. But this was not Mr. Taft's idea. He meant that the artist, as such, has access to a level of reality which transcends the temporal. The concept of the eternal has been out of date for some time, but I find that it is coming back. The old theological eternal which, taken in stark verbal antithesis to the temporal, offered an escape from this world into another—that eternal is not likely to return. But what Mr. Taft meant by the eternal is likely to become current not alone among lovers of beauty, but among lovers and worshippers of God. Indeed, I should not be surprised to hear it spoken one of these days on the lips of a psychologist! It is an eternal which is not far away, but here; not mere prolongation of time, but the obverse side of time, the "form" of time, the realm of creative freedom which is man's highest glory to inhabit.

When I recall in memory the image of Lorado Taft, I see a tall, erect, lithe figure than which another sculptor could find none more admirable in form and bearing

and feature to model and cast in bronze. I wonder if such a sculptor could capture that faraway look which seemed to transcend the temporal and to follow the fascinating play of a light that never was on land or sea? I do not know. But to those who were honored by friendship, in however slight a degree, with this great prophet and artist he will always seem as one who saw realities which are hidden from the rest of us not because they are not there but because we do not see.

I think he would like to have us read, while we are assembled here to celebrate his great and fruitful life, these words of Edwin Markham:

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the door—
No other marble for the floor—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day—
Here on the common human way—
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the task sublime
To build eternity in time!

WANTED: NEWS ABOUT YOU!

TO EVERY ALUMNUS:

Will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the Alumni if you will give us the facts.

BENJAMIN W. ROBINSON

GOODNESS

By JOHN T. McNEILL

[Dr. McNeill is professor of the History of European Christianity in the Divinity School of the University of Chicago. He is author of "The Presbyterian Church in Canada," "Unitive Protestantism," and "Makers of Christianity." The following is the first of three radio addresses from Graham Taylor Hall on "Goodness, Beauty, and Truth."]

TO AN incalculable degree religion has ever furnished the inspiration and the sanction of the good life, personal and social. Plato linked goodness with beauty and truth to form the trinity of the ideas by which God expresses himself in the life of his creatures and in the progressive elevation of human experience. "The truth is," says Plato, "that God is never in any way unrighteous. He is perfect righteousness; and he of us who is most righteous is most like God." The Old Testament abounds in reference to the goodness of God, and the prophets constantly insist on his everlasting righteousness and call back the wayward by the affirmation of belief in a righteous God.

Let us ponder for a moment this aspect of goodness which is called "righteousness." Over against it men have often, when faced by the difficulties of a situation, espoused the principle of expediency. Or they have allowed themselves to lapse into an unprincipled elasticity of character, excusing themselves from life's moral imperatives, seeking the easy way. Such people fail of their responsibilities in private or public life. They become a liability to society, not often in an economic but in a moral sense. Morally they depend upon others; others can never depend upon them. The records of our courts of law exhibit their failures. Their activities tend to banish integrity from political life. Some of them profess to be religious, and they make for themselves a wobbly or lackadaisical god whom they may worship without moral effort.

It is a great and healthful experience to associate and work with upright men and women. The righteous man will not let you down. You can trust his friendship when your back is turned. In community life you can trust him not to sell out a good cause for worldly and private advantage. If you know such folk, as of course you do, cling to them, encourage them, imitate their virtue, for they are the salt of the earth, the preservers of all that is worth preserving in the social order; and there are all too few of them for the world's need. In these days of moral strain men are not upright and dependable by accident. They preserve their integrity because they believe in the integrity and moral dependability of the universe and of the God who created and ever re-creates it. They steer the course of their lives by the polar star of faith in that God "who [to repeat Plato's phrase] is never in any way unrighteous."

In the thirteenth verse of the fifteenth chapter of the Letter to the Romans, the apostle exults in the assurance that the Christians to whom he is writing are "full of goodness." But the goodness that the apostle commends is far more than righteousness as a standard or requirement. Dr. Moffatt translates the expression "goodness in your heart," and Dr. Goodspeed has "goodness of heart." The reference is primarily to the inner motive of benevolence. This, too, is stressed by Plato and by the prophets, and in some degree by all the greater religious teachers of the world. But it is peculiarly stressed in Christianity. The goodness which is

extolled in God or man is beneficent activity motivated by love. It is the forthgoing of an invincible love.

There is a memorable brief definition of the good man that comes down to us from the fourteenth-century mystic, Henry Eckhart: "He is a good man who shares himself usefully." A man would not be good who merely molded his conduct by a given ethical code, however unimpeachable that code might be. Jesus found grave fault with the people who lived by a mathematically rigid legal code of behavior, while they cared nothing about the distresses and needs of the poor and underprivileged. Such men he called hypocrites, pretenders, actors in a play which is an imitation of life, not in life itself. All religion is unreal that does not make us live like Eckhart's "good man" who "shares himself usefully." True religion weds righteousness with the constant "useful" expression of love. This is more difficult, but it is infinitely more fruitful than living by a code of duties alone.

In a world where we meet so much temptation to be self-seekers, to claim much and give little, to trample down the rights and feelings of others with whom we are in contact, the Christian must school himself in the school of the Master who made himself servant of all. The saints have found happiness in the lessons of that school, and such may be our happiness if we will only, in our homes and in

our work and in our leisure, "share ourselves usefully" too. There are opportunities of gracious serviceableness in the tasks that await us this day and every day. Some will find them waiting with the week's washing, others with the business mail or the committee meeting. Whatever the day may bring, it will surely bring a series of opportunities to do small duties nobly, generously, and with a loving thoughtfulness.

So the good life is a consecrated life. There is no meaningful goodness that is not a kind of holiness. Our lives in this generation are lived in such feverish haste, such multiple activity, that most of us are becoming starved of the devotional piety that was more often practiced in a less hurried age. But we are coming to see the futility of mere action without direction, without consecration to high and worthy objectives. "Take some leisure for God," wrote St. Anselm, "and rest for a little in Him. Enter the chamber of thy mind; shut out all things except God and whatever will aid thee in seeking Him." If we have this habit, our lives take on new meaningfulness; courage rises to match every difficulty; our tasks partake of the joyousness of participation in the very process of the universe; a certain gladsome reverence enhances all our pleasure in the beauty and delight of the world; and we learn the meaning of goodness in the experience of the good life.

JESUS IS DIFFERENT

THE more I study the life of Jesus and realize how he was untroubled apparently by the strain which seems to me to be not only the common lot of mankind but the greatest problem with which any human soul has to cope, the more I come to feel the great gulf between his life and my own. It is all very well for me to insist that this is a difference in degree and not

in kind, in order to satisfy some of my more theological beliefs, but the fact is, that for all practical purposes there is an infinite difference, and I rather expect that the coming days are going to see a greater emphasis upon the Godlikeness of Jesus rather than upon his very human or super-salesman qualities.

M. RUSSELL BOYNTON

WHY I AM GOING TO PALESTINE

By WILLIAM C. GRAHAM

[Dr. Graham is professor of Old Testament Language and Literature in the Divinity School of the University of Chicago, but we count him as a member of the C.T.S. family since he provides the bulk of Old Testament instruction to our students. During his absence, we have welcomed in his place Professor William A. Irwin.]

I AM going to Palestine in search, not just of Jesus, but of Jesus the Christ. There is a great deal in this distinction. Jesus is important to the world today not only for what he intrinsically and personally was but for what his followers made of him. Is the Jesus on the pages of the gospels any less real because there is expressed in him not only his own personal excellences but also the essence of centuries of the social experience of the rank and file of his race?

That, to me, is what makes a pilgrimage to Palestine worth while. Not just that it was once the home of Jesus of Nazareth. Rather that it was the scene of a long experimentation with living which led his followers, under the stimulus of his personality, to interpret him as the Savior of the world. It is the birth there, in that land torn for centuries by the pride of conquest and dominance, of a catholic vision of social order that makes Palestine for me the Holy Land.

I wish to stand there and contrast with the swashbuckling, conceited leadership which prevails in many modern societies visions of inspired leadership such as this (Isa. 11:1-4):

A shoot will spring from the stem of Jesse,
And a sprout from his roots will bear fruit,
And the spirit of the Lord will rest upon him—
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of the Lord.

He will not judge by that which his eyes shall see,
Nor decide by that which his ears shall hear:
But with justice will he judge the needy,
And with fairness decide for the poor of the land;

He will smite the ruthless with the rod of his mouth,
And with the breath of his lips will he slay the wicked.

Or a vision such as this (Isa. 42:1-4):

See! My servant, whom I uphold;
My chosen one, in whom I delight.
I have put my spirit upon him,
He shall bring forth right to the nations.
He shall not cry, nor shout,
Nor make his voice heard in the streets;
A bending reed shall he not break,
And a flickering wick shall he not quench—
Faithfully shall he bring forth right.
He shall not flicker nor bend,
Till he set up justice in the earth
And the coast lands wait for his teaching.

Or a conception of what constitutes greatness such as lights up these quiet words of Jesus:

Ye know that the rulers of the gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many [Matt. 20:25-28].

But it is not only of leadership that that Holy Land speaks. It speaks also of followership. It should be a distinctly worth-while experience to come from the nationalistic and cultural-racial societies of today, wherein the masses as well as the classes are riven apart, both within and between these groups, by rivalries and jealousies springing from the lust of pride and possession, to stand on Zion's hill and recall a more catholic vision of the proper attitude of the average man toward the human brotherhood (Mic. 4:1 ff.):

It shall come to pass in the coming days
That the mountain of the house of the Lord will be

Established as the highest mountain
And elevated above the hills.
And peoples will flow unto it
And many nations will come, saying,
"Come, let us go up to the mount of the Lord,
And to the house of the God of Jacob;
That he may teach us of his ways
So that we may walk in his paths."

And they will beat their swords into ploughshares
And their spears into pruning hooks.
Nation shall not lift up sword against nation.
Neither shall they learn war any more.
And they shall sit each one under his vine
And under his fig tree with none to make them afraid.

Or to recall the words of Paul, addressed
to average people like ourselves, as his
soul was lifted to a universal vision of society (Col. 3:9-11):

Lie not one to another; seeing that ye have put
off the old man with his doings, and have put on the
new man, that is being renewed unto knowledge
after the image of him that created him: where there
cannot be Greek and Jew, circumcision and uncircumcision,
barbarian, Scythian, bondman, freeman;
but Christ is all, and in all.

I am going to Palestine, then, because
there there came to birth, and were enshrined
in the documents of our faith, the outlines of the
only pattern of culture which can save our civilization
from self-destruction. And throughout all ages the
compelling symbol of that higher pattern toward
which we must work will be not

merely the Jesus of history but Jesus the Christ
of the church, who, on the pages of the record,
has absorbed into his person the values of a
universally representative range of human experience
with the whole of the world in which we live.

The burning question of our day, which sooner
or later must call us all away from mere academic
discussion to consecrated action, is whether this
divine view of the significance of life is to be
swamped by that recrudescence of paganism which
to-day threatens the world. This is no merely
academic question but a living issue of our times,
the ramifications of which lead us into the realms
of science, economics, and politics. Is humanity
as a whole to be dragged once again through the
painful process of trying to cure nationalism
through imperialism—a process the weary and
degrading futility of which is written on every
page of history? Or may the world at long and
weary last be brought to turn from Caesar to
Christ, from the domination of the part over the
whole, to the reign of the whole over the part? Is
there any other safeguard against the conquest-mad
totalitarian state than the catholic order envisioned
by those who made of Jesus the Christ of the living
God?

RUSSIA'S NEW RELIGION

By FRED EASTMAN

[Professor Eastman spent last summer in Europe studying religious and social conditions. The following is an extract from his report to the Directors and Faculty on "The State of Religion in Europe."]

RUSSIA has made communism her religion. The young communists have the enthusiasm of first-century Christians. They would die for their faith in man and in their new social order. They worship Lenin. Day by day literally tens of thousands of people gather in the Red Square and wait for five o'clock when Lenin's tomb is opened. Then swiftly and silently and reverently they enter it and pass in a long procession around his body as it lies in a glass case there. The tomb is closed at seven o'clock and thousands are still waiting. Near by is the great Museum of Lenin—a building as large as a city high school in America. Its twenty or thirty large rooms are devoted to memorabilia of the various stages of his life from infancy to his death. They include hundreds of statues and paintings of him and other hundreds of books about him. Fully three thousand people were in that building the day I visited it, and it was just an average crowd in the middle of a workday. Many of the people had come from remote sections of the country on a pilgrimage to his tomb and to this museum. His successor, Stalin, is held in only slightly less reverence. His picture appears everywhere in Russia, and he is quoted as the early Christians must have quoted the apostle Paul. In Lenin the Russians have a prophet whom they honor as a combination of Moses and Amos and almost, if not quite, a Christ. In Stalin they have his apostle.

From these two they have caught the vision of an ideal state. They are laboring with a common purpose to make

that ideal a reality. They have already accomplished much. They have conquered the unemployment problem. Their government guarantees to every citizen—i.e., every man and woman over eighteen years of age—four rights: the right to work, the right to leisure, the right to education, and the right to security in old age and in times of illness. Their new constitution, which embodies these guaranties, is their New Testament. The writings of Karl Marx and of Lenin constitute their Old Testament. Here, then, you have lawgiver, prophet, savior, and apostle. You have the vision of an ideal state. You have compassion for the multitude and a belief in the possibilities of the common man. You have a fellowship, a common purpose, a spirit of sacrifice. You have a body of doctrine and standards of value. These are the very essence of religion.

How about morals? Under the Czarist and old church régime there had been much drinking and promiscuous sex relations. But today the motto of the young communists is "Be Your Best." They discipline themselves to abstinence. They use little or no liquor. They do not even smoke. They condemn sex relationship outside of marriage. An American who has been living there for five years said to me, "They are building up a new Puritanism." Is it any wonder that a visitor comes away from Russia these days asking, "Can it be that the Kingdom has been taken away from the churches and given to these revolutionists?" Certain it is that they are building a new religion on the ruins of the old.

BOOK REVIEWS

THE USE OF THE BIBLE IN PREACHING

By Carl S. Patton. Chicago: Willett, Clark, 1936. 268 pp. \$2.00.

This book ought to bring in a new day in expository preaching in America. It is refreshing and vital because it faces facts—facts about the Bible and facts about life—and brings them together. Instead of dodging or bewailing what modern historical criticism has done to the Bible, Dr. Patton glories in it. With its aid he transforms what sometimes seem difficult and unpromising parts in the Bible into helpful and stimulating sermons.

"After the Bible ceases to be a book to be believed, it remains a book to be understood." That sentence is the key to Dr. Patton's fearlessly modern expository method. "All lugged-in stuff is bad in sermons; but worst of all the lugged-in stuff that people don't like!" That sentence suggests Dr. Patton's homiletic artistry and insight. How to reveal the truth about the Bible and yet not have it seem to be lugged in is beautifully demonstrated by this book, for in addition to theory, each chapter contains one or two of Dr. Patton's own sermons illustrating how the thing can actually be done.

Henceforth this book will be required reading in my course on this same subject. I only wish I could make it required reading for all our alumni as well! Of course it does not cover all of the Bible. It never even touches the Psalms and the Wisdom Literature or Daniel or Revelation. But the attitude it takes and the method it exemplifies will bring rich results in the ample areas of Scripture which Dr. Patton leaves for independent exploration.

ALBERT W. PALMER

CHICAGO COMMONS THROUGH FORTY YEARS

By Graham Taylor. Chicago: Chicago Commons Association, 1936. 322 pp. \$1.50.

When Graham Taylor was called to the Chicago Theological Seminary in 1892, he made his acceptance conditional upon "permission to conduct social-educational work on the field, such as medical schools do in the clinic and the schools of science do in their laboratories." The directors and faculty not

only granted this permission, but stood loyally behind him and guaranteed his freedom of speech in the succeeding years when he was viciously attacked as a "red."

The kind of clinical laboratory he had in mind he had seen in Toynbee Hall, London, and in Hull House, Chicago. He started in an old, spacious, but rat-ridden, homestead on Union Street. It required a furnace and eighteen coal stoves to keep it warm, and it had only a scant supply of running water. On one side of it was a furniture factory with a buzz saw that rasped all day long; on the other side was a saloon in front and a sausage factory in the rear. Taylor had no financial backing to begin the venture, so he and four students whom he gathered about him assumed personally the responsibility for the rent and other expenses.

From these meager beginnings the enterprise has grown through forty years until it stands today a veritable lighthouse not only for the city of Chicago but for America and the world. The story of that growth, told vividly and affectionately, comprises Part I of this volume. In Part II the residents of the Commons describe its present work and the conditions it faces in the years ahead. Part III contains the addresses of the speakers who took part in the Commons' fortieth-anniversary services.

The whole constitutes an autobiography, not of Dr. Taylor, but of the Chicago Commons—a great human institution. Addressed to the friends of the adventure—those who have had some part in its on-going—it takes on that intimacy which makes the reader feel an increasing pride as the pages fly by under his eager perusal. He feels the heartbeat of it, the stress of anxiety through critical hours, the joy when it comes through to victory.

No one but Dr. Taylor could have written and compiled it. The fact that he did so in the eighty-sixth year of his life seems well-nigh miraculous, for he has concentrated more vigor and strength and drive in these pages than most writers half his age can produce. It is the crowning achievement of a magnificent life.

FRED EASTMAN

THE FATE OF THE FAMILY

By Arthur E. Holt. Chicago: Willett, Clark, 1936. 192 pp. \$2.00.

The thesis of this most excellent little volume is stated on page 93 as follows: "People who are entering into the family relationship should realize that they are building little societies within a democratic world which itself depends upon a collective conviction. This point of view stands by contrast against the creation of families by passion, by parental decision or by divine fiat; let us call it *creation of families by conviction*."

The author compares and contrasts the family types of the Orient, of Continental Europe, and of democratic America. In the first, considerations of the larger family or clan dominate; in the second, class, race, or convention; in the last, individual choice and romance. He finds that the romantic motive is coming rapidly into even the slow-moving Orient but that there is a retrogression in such lands as Nazi Germany where the idea of "pure race" is dominating.

In the romantic motivation of democracy there is a lack of that social cohesion which is necessary for the stability and constitutional continuity required in a stable, progressive society. It is difficult, if not impossible, for any two persons to live in the intimacies of a household life for any length of time with no bond but romance; sentiment soon weakens under the stress of realistic experience in close social contact. The romantic-democratic movement is founded on individualism and yields easily to hyper-individualism.

The weakness of the American family lies in the hyper-individualism of democracy. While our democracy has freed the individual of much of the tyranny of class, clan, state, and church in the fundamental business of mating, it has failed to inculcate that sense of social obligation upon which all stable social institutions must rest. The marriage dictated by convention—whether of class, clan, or state—is not without its tinge of romance—a romance of the same type as that of patriotism, and in it is found something of the same sense of the necessity of sacrifice for great social ends.

The social ideology of Jesus was that of the

family. It is the oldest and most fundamental of all social institutions and Jesus made it the most divine. His teaching on marriage and divorce demands that social obligation take precedence over individualistic desires. But as ethical virtue is personal, individual choice must not be sacrificed; it must just be more soberly and sensibly exercised—therefore, the "creation of families by conviction."

Romance cannot be neglected, but neither can social obligation even unto the limits of personal sacrifice. The Christian family ideal is one in which romantic affection is the beginning and the sense of social obligation the bond. Its chief enemies are implicit in our democratic society; disorganization afflicts it most where it afflicts our democracy most.

The hyper-individualism of our democracy, the money ideas of success in a capitalistic society, the crowding-together of families in the modern city, the specialization of industry with its diversity of interests on the part of individual members of the family, the breakdown of the old co-operative home life—all bring influences into the democratic society's family that can be remedied only as society is remedied as well as family ideals. The task is that of the ethical teachers in home, school, and pulpit much more than it is in laws, courts, or psychiatrists, much as these can help.

ALVA W. TAYLOR

HIGHWAYS OF CHRISTIAN DOCTRINE

By Shirley Jackson Case. Chicago: Willett, Clark, 1936. 201 pp. \$2.00.

The publishers well characterize this book as follows: "The Lowell Institute Lectures, delivered at Harvard University last year, present in semi-popular form a history of Christian doctrine at its critical turning points. They attempt to answer the question how 'the once unadorned faith of the original disciples of Jesus has grown through the centuries into the mass of varied and complex doctrinal statements embodied in the creeds and confessions of the historic church and advocated by successive generations of professional theologians.' The answer, of course, is in terms of the impact of an expanding world upon the Christian community." It must have been a difficult job to compress the history of almost two

thousand years into five lectures. Dr. Case did it by using the so-called sociohistorical method which he has advocated throughout the years. He focuses his attention primarily upon the conditions which forced doctrine-making and doctrine-revision upon the church. This method, it seems to me, is only partially illuminating because it implies an underestimation of the vitality of the "supertemporal" content of the Christian gospel. It is for this reason, I think, that Dr. Case does not do full justice to the religious character of medieval scholasticism and that he fails to appreciate the prophetic and revolutionary character of the Protestant reformation. Certainly it is insufficient to say: "Except for its views on ecclesiology and sacerdotalism, Protestantism was essentially medieval in both spirit and substance." If Dr. Case were to support such a statement by a detailed historical analysis, he would have to contradict the labor of more than two generations of historical scholars. I do not believe that it could be done. Also Troeltsch, who wrote similar radical things, could not get away with it.

Furthermore, it must be noted that Dr. Case writes with a certain bias. He himself prefers to travel the "highway" which guarantees "intellectual freedom in the shaping of religious beliefs." That is why he comes to the conclusion, after having discussed the "cross-roads of the modern scene," that modernism may have its limitations, but that "the only sure cure for its defects is more modernism." Many of our contemporaries are persuaded that intellectual freedom in the shaping of religious beliefs is a very problematical matter. They have no intention of becoming theological reactionaries of the type against which Dr. Case implicitly argues throughout his lectures. They wish to be contemporaneous Christian theologians. But modernism of Dr. Case's kind is not appealing to them because it does not concretely face the question to what degree those who were confronted with the Christian gospel were ever really free (even intellectually) and because it does not clearly point out to them which of the contemporary philosophies and issues can become carriers of a "new" modernism. To recommend to them more modernism is not enough.

WILHELM PAUCK

NEW FAITH FOR OLD

An Autobiography, by Shailer Mathews. New York: Macmillan, 1936. 303 pp. \$3.00.

In this book Dean Mathews combines an autobiographical account of his career with a description of the changes which have come over Protestant religious life during the last half-century. It is a thrilling book which admirably fulfils particularly the second purpose, for it contains a full picture of the forces which have shaped modern American Protestantism. Those who know Dean Mathews will not be surprised to learn what a great share he himself had in all these developments. They will regret that he has not chosen to speak more personally. It would have been of great interest and value if Dean Mathews had seen fit to sacrifice the desire for objectivity to a more direct discussion of the forces and persons which were active in the background of the social and religious movements which he describes. One wishes all the more that he had done this because his warm-hearted, wise, generous attitude toward men revealed throughout the pages of this book would have assured a notable and friendly characterization of his contemporaries.

This book is particularly recommended to young men, not only because it teaches historical perspective, but because it shows how much can be accomplished within a lifetime. I like it especially well because it discloses and advocates a deep love of the church.

WILHELM PAUCK

THE CHURCH THROUGH HALF A CENTURY

Essays in Honor of William Adams Brown by Former Students, edited by Samuel M. Cavert and Henry P. Van Dusen. New York: Scribner, 1936. 426 pp. \$3.00.

It has long been an academic custom to honor eminent teachers by a *Festschrift*. This work was occasioned by Professor Brown's retirement from active service in Union Theological Seminary. It represents an unusual accomplishment of which everyone concerned with it ought to be proud: Professor Brown, his students who dedicated the book to him, and Union Theological Seminary which sheltered this distinguished professor and made

possible the distinction of these students. Two chapters are devoted to a characterization of Dr. Brown: Dr. Cavert contributes a charming biography and characterization of his teacher as a servant of the church of Christ and our Professor A. C. McGiffert analyzes skilfully and tactfully his contribution to the literature of religion. Then follow sixteen essays which describe the development of the Protestant church in America during the last fifty years under all aspects. It is not possible to list the names of the contributors or to evaluate their contributions in detail. It must suffice to say that the changes of the historical process are exceptionally well recorded. The writing of each chapter is graphic, well organized, and to the point. I consider this co-operative book a most felicitous achievement.

WILHELM PAUCK

KIERKEGAARD: HIS LIFE AND THOUGHT

By E. L. Allen. *New York: Harper, 1936.* 210 pp. \$2.00.

The Danish writer Kierkegaard (1813-55) had long exercised a quiet but strong influence upon certain modern thinkers, concerned with philosophical thought and the attitudes of modern man, before he was rediscovered by those contemporaries who recognized him as an ally in the struggle for a reinterpretation of Christian civilization. In recent years European philosophers and theologians have learned from him significant lessons. They have taken seriously his challenge to existential thinking, which tests truth not by the cogency of thought in the development of essential principles but by the personal decision by which it is appropriated in ever new life-situations. They have found his searching analyses of human life inescapably correct, particularly in so far as they disclose the fundamental contradiction in which all human existence stands. We members of an era of cultural crisis know again what Kierkegaard meant when he spoke of the "sickness unto death," when he analyzed the concept of "dread," when he found his own life beset by a deep melancholy. This realization of the fundamental sinfulness of a self-sufficiency which circles around its own finiteness has released new movements of theological thought in our

time. And the discussion of his primary theological theme of the infinite qualitative difference between time and eternity has occupied the entire Protestant world.

In the light of these developments an English Kierkegaard biography is most welcome. Dr. E. L. Allen, sometime lecturer in the philosophy of religion in the University of Hong Kong, has written with the purpose of filling a gap. He wishes that his book be received not as a contribution to philosophical literature but as a means to "provoke personal life." In this task he has fairly well succeeded. In a clear, attractive style he describes the unhappy life of his hero, and he offers also an introductory outline of his thought. The book can be heartily recommended to all who wish to make the acquaintance of the challenging Danish thinker.

WILHELM PAUCK

CONTEMPORARY ENGLISH THEOLOGY

By Walter M. Horton. *New York: Harper, 1936.* 186 pp. \$2.00.

Walter Horton can write! There is nothing dusty or dry in his theological treatises. The students of the preaching classes say that the main lesson they learn is that a sermon must "march." Walter Horton's books march. They would be excellent if one could also say that they were headed in the right direction. I do not believe that this can be affirmed of the present book. The author offers an illuminating analysis of the main leaders in contemporary English theology, from L. P. Jacks and W. R. Inge to Archbishop Temple. One may quarrel with Horton over the classification of his material, but one cannot criticize him for the pointedness of his interpretation. One must object, however, against the major thesis of his book, namely, that we must seek "the new grounding for our faith, in this country, in harmony and cooperation with the leading figures in contemporary English theology."

It seems to me that his analysis of English thought does not give sufficient support to such a recommendation. Also in theology, it is true, the English have avoided extremes. But their art in steering a middle course (dictated by the requirements of their national policy, which throughout the ages has determined

their national character) does not necessarily make them leaders of those who face ultimate issues. I agree with Horton that the time of the domination of German theology over American theological thinking is over, but I am convinced (1) that it is possible for us to develop a contemporaneous American theology which expresses our Christian convictions in terms of the indigenous American civilization and (2) that the fighting German church is directing our attention to principles which the English church has never had a need to face radically and which must be taken into account by everyone who desires to make Christian thought and action count in the present day. These principles are hidden in the question: Whence does the Christian church derive the right to assume responsibility for the character of civilization? Reference to "classical Catholicism" and to a "central party" which combines within itself traditionalism and liberalism does not answer the question.

WILHELM PAUCK

THE EXPLORATION OF THE INNER WORLD

By Anton T. Boisen. Chicago: Willett, Clark, 1936. 322 pp. \$3.50.

It has often been remarked with cynicism that any man's philosophy is a rationalization of his own idiosyncrasies. These peculiar slants on life, born as they are of accidental events in his own experience, are made the occasion for a contribution to human thought. The cynicism which attaches to the remark rests upon a contempt for the vagaries of individual experience when that does not conform to established social patterns. The ultimate in this form of criticism is to raise the question of the nonconformist's sanity.

Recent reactions against the established criteria of our thinking have pointed out the limited character of scientific categories and the conventional nature of our moral judgments. And some years ago Bernard Hart actually wrote a little volume entitled *Who Is Insane?* On this analysis sanity turns out to be a matter of averages and the normal is that which does not digress too far from the accepted standard of behavior. Consequently it often happens that the prophet is thought to be "beside himself," and it is an old saying that

genius is akin to insanity. The judgment falls back upon the society that makes it. When the accepted criteria of that society are called into question, the status of its abnormal people comes up for reconsideration.

This volume is such a reconsideration, and in it the author disarms his critics by avowing at the outset that his own pathological experience gives him the clue to his constructive proposal for fresh Christian thinking. Out of a severe mental illness Mr. Boisen came to a new insight into the meaning of religion. This book thus presents another sort of "theology of crisis," its main contention being that the acute sense of crisis which many panic-stricken mental patients experience is part of a profound religious reconstruction of life. Indeed, it is of similar structure psychologically to the great cataclysmic experience of Jeremiah and Jesus, of Paul and Luther and George Fox and Bunyan and Swedenborg.

Professor Boisen is too wise to say that religious insight and unification must come by this route; but he contends that much may be learned about the religious life on its positive side from such pathic experiences. The pathological cases magnify, and thus bring into striking relief, the mechanisms of this experience of ultimate conflict felt on the battleground of a human soul. Out of this conflict are born these insights into the cosmic or universal nature of these endopsychic struggles; and here also arises the determination to establish right relations with God. Thus the mystical and the pathological come close together.

Here the author examines briefly the accounts of "some successful explorers" in the history of religion, and concentrates especial attention on George Fox, who is brought "among the doctors"—doctors of the church, of philosophy, of medicine. The verdicts show the lack of insight of most of those who deal with these crucial experiences, and the tendency to subordinate unique insights to established categories of classification which fail to reckon adequately with the delicate laws of the spiritual life which stand revealed to the analyst who has religious appreciation.

Part II of the volume takes up theoretical implications. The problem of the messianic consciousness of Jesus is brought up for re-

consideration in the light of this hypothesis, and is rehabilitated at the expense of Jesus' "sanity" (in the liberal sense). The problem of delinquency is viewed in a new light, and the alleged detachment of psychological scientists from all value judgments is shown to be fallacious. The term "normal" is a value judgment as sound only as the basic philosophy of the group. Accordingly theology becomes involved in the discussion, and Mr. Boisen reintroduces old concepts in this new setting where they are either reinforced emotionally or subjected to reinterpretation.

A third section on practical applications shows the bearing of this whole viewpoint upon the pastoral function in the local church and upon the church's duty to the increasing constituency furnished by our mental hospitals. The hopeful note is the work of the Council for Clinical Training of Theological Students which is an effort to meet this situation.

The volume is well written except for a good deal of repetition, which may, however, be intentional since the author has a point to drive home. The major weakness is the scanty treatment of the supporting data. A list of 159 cases is referred to but only as a classified series; and most of the analysis concerns itself with the case of Albert W., which Professor Boisen indicates was so closely parallel to his own that he became emotionally involved in it. In other words, the case material is virtually limited for purposes of detailed analysis to two samples which are admittedly practically identical. The historical samples cited—Jeremiah, Jesus, Paul, etc.—are very sketchily treated, so that the particular phenomena of immediate concern are lifted almost out of their context. Thus the author falls into the difficulty of forced classification which he complains of in the psychiatrists. In other words, Paul's experience on the road to Damascus tends to be taken apart from the total biography, and to be made the historically precarious basis for the generalizations derived.

Yet the book is very suggestive as a challenge to re-examine our judgments of sound religious experience. It is helpful in so far as it indicates a way of bringing higher values out of the catatonic states of dementia praecox. It is, as the author admits, in need of supplementation as an analysis of the roots of religious

insights in human experience. It makes the reader more conscious of a neglected problem; but at the same time it offers some encouragement that a path may be blazed through "the wilderness of the lost"—the great area of insanity.

EDWIN E. AUBREY

THE LIVING BIBLE

By William Clayton Bower. New York: Harper, 1936. 229 pp. \$2.00.

The Living Bible is a book that serious students of the Bible, and particularly those responsible for interpreting it to the present generation, will find most useful. It represents a genuine contribution to the literature on the Bible and to methods of interpreting it.

The purpose of the volume, according to the author, is stated thus: "The fundamental thesis of this discussion is that the Bible, which at the point of its origin was the Living Word because it grew directly out of the vital religious experience of a living and continuing community, can function in modern religious experience only as it is re-instated in the life of the living and continuing community. If it is again to become the Living Word, it must re-enter the experience of living men and women face to face with the issues of personal and social living in the contemporary world."

Dr. Bower attempts in the first few chapters to analyze the processes by which man adjusted himself to his environment, and through which he developed a religious quality of experience. He shows how this experience became crystallized into literature, customs, institutions, and rituals, which constitute the records and materials of the Bible. The next section of the book traces the historical development of Hebrew and Christian life to reveal the original experiences out of which the material recorded in the Bible arose.

The last portion of the book deals with the statement and interpretation of five principles which it is believed will be the basis on which the Bible may be made to re-enter the experience of a modern generation as a source of religious vitality and inspiration.

Briefly summarized, these principles stress the present experience of persons as the starting-point rather than the end products of a

past religious experience; the Bible will yield living values for us only as we imaginatively re-enter the experiences which first produced it; many of these past experiences will have little value for people today, hence careful selection will need to be made of material from the Bible to be used with modern people; it is imperative to achieve historical perspective in dealing with the Bible; and, finally, "in our use of the Bible in modern religious experience, we need to recover the values of the Bible by abstracting them from the concrete historical experience within which they arose, in such a way as to free these values and make them available for use in contemporary religious experience."

The Living Bible represents, on the whole, a scholarly yet practical treatment of the Living Word. Such an interpretation has long been needed. It could not have been made, however, without the contributions of modern historical and textual research. Dr. Bower has done a most valuable work and one which doubtless will greatly influence modern religious education in its treatment of the Bible.

FRANK M. MCKIBBEN

HEBREW ORIGINS

By Theophile James Meek. The Haskell Lectures for 1933-34, the Graduate School of Theology, Oberlin. New York and London: Harper, 1936. \$2.00.

The ripe scholarship of Professor Meek has here contributed to us a volume of first-rate importance. He handles with skill and discernment and with a lucidity that makes pleasant reading the problems of the beginnings of the Hebrew people and their law, the origins of the Hebrew God and his priesthood and prophecy, and the rise of monotheism. They are difficult questions, as anyone in the least familiar with Old Testament study will readily recognize. But Professor Meek, by virtue of his broad knowledge of the life of the ancient Orient and his place in the movement of modern scholarship, is peculiarly qualified to discuss them. And his organization of the relevant facts in our possession and the contribution of his independent thinking together make an impact upon the problem that definitely advances our solution of it. Among the excellent

features of his treatment one may mention the incisive criticism of the Kenite theory of the origin of Yahwism, and his effective refutation of the notion that in the mutual choice of Yahweh and Israel we have the clue to the unique ethical impulse of the later religion. There are, though, aspects of his conclusion that call for further discussion; only one of these may here be sketched.

The view that Yahweh entered Israel through the tribe of Judah, whence his worship spread first to the related southern clans and later into north Israel, is not entirely convincing. A serious obstacle is his presence early in the Judges period, notably in the episodes of Barak, Gideon, Jephthah, and Micah. Possibly a case might be made out for a measure of editorial intrusion here, but to postulate this as a final solution would but call the proceeding into contempt. Professor Meek prefers to regard Joash (Gideon's father) and Micah as recent converts; but where is the evidence for this? And while we must recognize that our Judges stories recount events apparently late in the period, that is, much closer in time to Saul than to the Amarna age, yet since Professor Meek dates the arrival of the southern Hebrew invaders soon after 1200 B.C.—a view that has high probability—it is with the twelfth and eleventh centuries that we are now primarily concerned. And the history of the Yahwistic shrine at Shiloh reaches back two long lifetimes before Saul into the period, with no apparent hint that its conversion from a Canaanite cult center was then recent. Moreover, the Micah episode, coinciding as it does with the migration of the Danites under Philistine pressure, must have been so early in these centuries that the theory becomes intrinsically improbable. Similar support may be deduced from the Barak and Jephthah incidents.

Though there is considerable probability in the identification of the various tribal deities of the Hebrew clans (p. 104), yet we must beware of the assumption that then these latter were henotheistic. Rather, there is yet room to find Yahweh as one more pagan god among them. The assumption will then not be the error that is claimed (p. 133) but instead appears to conform best with all our known facts—that the Israelites entered Canaan

naam as Yahweh worshipers. At least, the view deserves consideration that Yahweh was one of the *ilani habiru*, hence introduced into Palestine in the Amarna age; and when later tradition represents Moses as appealing to the enslaved Hebrews in the name of the God of their fathers it may be historically well based.

W. A. IRWIN

KNOWING THE BIBLE

By Raymond C. Knox. New York: Macmillan (rev. ed.), 1936. 281 pp. \$2.50.

This volume, as those who have examined the original edition will know, is of the nature of a "study book." It takes up the biblical books in a reputedly chronological order, with brief introductory statements; but the core of the treatment is in a series of questions and topics for study. These are primarily factual, but a smaller number present problems for serious investigation and reflection.

The author explains in his Preface the occasion of this revised edition to be "the many important archeological discoveries" of recent times. But unfortunately the account taken of these in the revision is not apparent except to the meager extent of including in the Bibliography Albright's *Archaeology of Palestine and the Bible* and Garstang's *Foundations of Biblical History*—a creditable advance—but surely no one may suppose the matter may be thus dismissed. Of the wealth of material available some further use should have been made. To illustrate by one detailed point—it is astonishing that in the account of Jeremiah's period no reference is made to the remarkable ostraca of ed-Duweir.

A comparable situation is revealed in regard to recent advances in biblical investigation. The problems that concern the scholarship of our day might never have arisen, for all the notice they receive here. The scholarship represented in the book is that of some years ago.

The Bibliography, which constitutes an important feature of the volume, is occasion for misgiving. There are far too many points at which it calls for strengthening. It is odd that for study on the level the author seeks to serve he should have listed the technical *International Critical Commentary*, and ignored, ex-

cept for rare reference to an occasional single volume, the highly serviceable *Century Bible* and *Cambridge Bible*.

An amusing mistake is the crediting of the discovery of the Gilgamesh epic to G. A. Smith (p. 41).

W. A. IRWIN

JOHN DEFENDS THE GOSPEL

By Ernest Cadman Colwell. Chicago: Willett, Clark, 1936. 173 pp. \$1.50.

Professor Colwell of the Divinity School of the University of Chicago gives a remarkably clear and illuminating presentation of the Gospel of John in its historical setting and in its distinction from the other gospels. The volume is a landmark of a new era in the understanding of John. He shows how the gospel undertook to meet the problems and difficulties, practical and intellectual, of the time and country where John worked.

The growing popular idea that Jesus was a magician is systematically and decisively combated in the Gospel of John. Current stories of exorcisms both non-Christian and Christian were going to extremes. John omits all the stories of exorcism which are found in the first three gospels. He is careful not only to tell no stories of casting-out of demons, but he also "sharply limits the number of miracle stories." Furthermore, he presents only such miracles which can be understood "as vehicles loaded down with spiritual truth."

John defends the gospel by showing that Jesus "was not a Baptist, nor a Jew, nor a man." Again, John takes up the question of whether Jesus was a friend of sinners in any objectionable sense. The Good Shepherd in the Gospel of John does not lose his life hunting for the lost sheep, but lays it down for the flock, and he does this in accordance with the command of the Father.

In another chapter Professor Colwell shows at considerable length that "Jesus was not a criminal." His death was in accordance with prophecies and with the will of God. Further chapters show a still finer appreciation of the gospel as John saw it. "Christianity is not a superstition" (chap. 6); "Christianity is not a revolutionary movement" (chap. 7); "John allegorizes the gospel" (chap. 8). It would be

difficult to find a more refreshing or stimulating introduction to the genius of the Fourth Gospel.

BENJAMIN W. ROBINSON

EARLY CHRISTIAN LIFE

By Donald Wayne Riddle. Chicago: Willett, Clark, 1936. 256 pp. \$2.50.

The emphasis on life and practice as distinguished from theology in the older sense is in line with the best recent research into the origin of the Christian religion. The study of form criticism and of the rise of Christian literature inside and outside of the New Testament help to make this possible. Professor Riddle brings the wealth of his scholarship to his task and has produced an invaluable handbook. The amount of information crowded into this volume is impressive. We see the cult ritual, the beliefs, and the daily living of the first Christians. We see Christianity not merely in the hands of its leaders, but in the actual glorious living of men and women.

If any general suggestion might be made for the improvement of a book of such profound scholarship, it could be said that the reader often wishes that he could be informed more constantly as to distinctive qualities of Paul or other New Testament writers and also of Christians in general in contrast to current belief. "Paul is motivated by a superstitious world view; his reason why a woman should be under authority is 'because of the angels'" (p. 36). The sense of development is to some extent apparent through the volume. Yet the distinctions between Christian life and other life could perhaps be given still more vigorously with a view to understanding why it was that the Christian way triumphed. We have many volumes indicating the superiority or distinctive quality of the Christian leaders and of their theology, but we welcome still more any book like this which shows the popular triumph of distinctly Christian ideals of life and conduct.

BENJAMIN W. ROBINSON

JESUS

By Charles Guignebert. Translated by S. H. Hooke. New York: Knopf, 1935. 563 pp. \$6.00.

Charles Guignebert, professor of the history of Christianity in the Sorbonne in Paris, has produced a thoroughly scholarly, critical, and comprehensive survey of information concerning Jesus. The French point of view supplements in a very profitable way what may be found in other books of the English and German approach. Guignebert's book is divided into three parts: first, the "Life of Jesus"; second, the "Teaching of Jesus"; third, the "Death of Jesus and the Easter Faith."

In presenting the teaching of Jesus he has a promising final chapter entitled "The Originality of Jesus." He writes, however, with a feeling that he must oppose any idea of uniqueness on the part of Jesus. This gives an atmosphere of negation and controversy which is unfortunate for those readers who are not accustomed to it. He quite misunderstands Deissmann when he writes (p. 405), "We need not discuss the claim that Jesus was beyond all comparison in the history of mankind (Deissmann), a claim which would certainly constitute an unrivalled originality." Similarly he quotes Deissmann: "Jesus is greater than the tradition about Him." To which Guignebert rejoins: "How does Deissmann know?" But Guignebert does rise to deeply beautiful expression when he says Jesus was possessed "of singular spiritual loveliness and breadth of humanity" (p. 405).

In the third section of his work, on the Easter faith, his analysis of the gospel records is keen and illuminating. It seems only to lack a chapter presenting a constructive statement of what the Easter faith was, what constituted its power, and what its real religious significance was. There is mention of the other religions of the day, but no adequate presentation of the spiritual and religious content of the picture of a human personality dying and rising with a savior-god. But perhaps the author felt this to be beyond the scope of his book, which has only to do with the historical Jesus.

BENJAMIN W. ROBINSON

THE STORY OF THE BIBLE

By Edgar J. Goodspeed. Chicago: University of Chicago Press, 1936. 150 pp. \$1.50.

Those who have used the two remarkable little handbooks, *The Story of the New Testa-*

ment and *The Story of the Old Testament*, will welcome this volume which is a printing of the two together in handy form. The books of the Bible are arranged in chronological order, beginning with the Book of Amos and concluding in the Old Testament with a sketch of the apocryphal books. In the New Testament the letters to the Thessalonians are put first. At the end there is a chapter on the making of the New Testament.

The chapters are all brief and can be read in five or ten minutes in most cases. Yet they contain clear and satisfying statements of modern, liberal, scholarly opinions on all the books of the Bible. The volume is ideal as a guide in the leadership of an adult Bible class that wishes to know the facts regarding the history and development of our sacred literature.

BENJAMIN W. ROBINSON

STUDIES IN THE NEW TESTAMENT

Collected Papers of Clayton R. Bowen. Edited by Robert J. Hutcheon. Chicago: University of Chicago Press, 1936. 180 pp. \$2.00.

Our friend, Professor Bowen, of the Meadville Theological Seminary, died so suddenly in London in October, 1934, at the height of his influence as a profound New Testament scholar, that his friends welcome most heartily this collection of unpublished articles and addresses. His studies on John the Baptist are of particularly timely interest. "The place of Ephesians among the letters of Paul is in line with recent opinion that it has 'abundant echoes from the letters of Paul.'" Several articles on the Fourth Gospel, particularly one on "The Fourth Gospel as Dramatic Literature," help to make this little volume a worthy memorial to a great scholar.

BENJAMIN W. ROBINSON

HEROD

By Jacob S. Minkin. New York: Macmillan, 1936. 264 pp. \$2.50.

This is a very readable sketch of the historical atmosphere of the time of Jesus. It does not have the disadvantages of some of the historical novels which give too much place to imagination. By holding close to the historical figure of Herod the Great and the considerable

information about him to be found in Josephus and other sources, the author has constant foundation for his narrative. "Herod was frantic with rage. His old time fury in the presence of an adversary was aroused and he resolved upon vengeance." The style is gripping and interest sustained to the "journey's end."

BENJAMIN W. ROBINSON

AFTER PENTECOST

By MacKinley Helm. New York: Harper, 1936. 335 pp. \$2.50.

The author, a lecturer in the New Testament in the Harvard theological school, has here produced a scholarly, readable, and interesting history of the first beginnings of the Christian church. He presents the Christian group in its Jewish environment. "A Jewish wall was built high and thick around the Christian propaganda. Greek ideas penetrated with difficulty if they can be said to have penetrated at all before the time of Paul." In presenting Paul he warns against separating ethical and eschatological teaching which belonged together in the ancient day. In another chapter he traces "the rise of a clerical order" and in two full chapters "the sacraments." The volume constitutes a very valuable handbook on the history of the transition from the gospel of Jesus to the orthodoxy of the Roman Catholic church of the second century.

BENJAMIN W. ROBINSON

RELIGION ON THE AMERICAN FRONTIER

Vol. II, The Presbyterians, 1783-1840. By William Warren Sweet. New York: Harper, 1936. xii+939 pp. \$3.50.

This volume, the second in a series in which the author undertakes to collect the most important available source materials of the major American denominations for the period designated and to write up their history on this basis, is devoted to Presbyterian history. It is no exaggeration to say that no work equal to it in scope and scholarship has hitherto been published. In the first one hundred and twenty-five pages Dr. Sweet graphically depicts the deplorable state of religion in the country after the Revolutionary War, the westward expan-

sion of the Presbyterian work, the Plan of Union by which this missionary work on the frontier was carried on in co-operation with the Congregationalists—to the ultimate great gain of the Presbyterians—the leading role which the Presbyterians played in establishing institutions of higher learning (for they established more such schools than any other group), and, finally, the antislavery and theological dissensions within the denomination which led to the fateful schism of 1837. The remainder of the book (pp. 129-922), is occupied with abundant source materials illustrative of the various phases of denominational development. To the Congregationalists the section dealing with the Plan of Union will be of greatest interest. It is also noteworthy that chapter xiv, entitled "American Home Missionary Society," consists of documents belonging to the collection deposited in our Seminary.

Dr. Sweet's work is of the greatest value to the student of American church history, for he makes available for him, for the first time, the widely scattered original documents which hitherto were inaccessible to most scholars and students.

We are eagerly looking forward to the publication of the next volume, which is devoted to Congregational history.

MATTHEW SPINKA

THE MEANING OF HISTORY

By *Nicolas Berdyaev*. New York: Scribner, 1936. x+224 pp. \$3.00.

This is an excellent translation of one of the earlier works of Berdyaev originally published in Russian in 1923. The field of philosophy of history is recognized to be the special domain of this dynamic Russian thinker. His interpretation of the meaning of history is immensely inspiring and thoroughly Christian. Applying to human history the concept of human freedom, the author throws a flood of light on the puzzling question as to why the Kingdom of God tarries. As for our own age, he regards it as the end of the humanist era; accordingly, we stand on the threshold of a future quite unknown. For sheer cogency of thinking and depth of interpretation it would be difficult to find its equal.

MATTHEW SPINKA

BROTHERHOOD ECONOMICS

By *Toyohiko Kagawa*. New York: Harper, 1936. xi+207 pp. \$1.50.

Much of the material for this book was originally delivered on the Rauschenbusch Lectureship Foundation for 1936. While it is now published in somewhat expanded form, one can realize why it made so profound an impression when presented, and is ranked as so unique and valuable a contribution to that distinguished lectureship. It is a prophetic book and well deserves a place in the succession of messages named for the great social prophet of a generation ago.

The author sets himself to no small task. "The teachings of Christ are being challenged today as never before," he says. "With creeds alone, I do not expect it [the church] to be able to save the world. Not that creeds are unimportant, but along with creeds and dogmas, there is need for the application of redeeming love to social life. . . . In this book I have tried to discover a new way to reach the new social order through psychological or conscious economy."

He begins by picturing a world in chaos. In even the so-called Christian nations, wars continue and there is the menace of never ending unemployment and panic. The great challenge to Christianity is that it must solve the problem of economic reconstruction if it is to win the allegiance of mankind today. This challenge must be met by putting love into effective action in a world-wide brotherhood movement.

The author bases his theme upon the conviction that such a movement roots definitely in religion. God's salvation is not only for the individual soul, but for the whole of society. Jesus taught that the economic life and the religious life cannot be separated. When the economic life does not coincide with the religious life, it loses its significance.

What form shall this redeemed and reconstructed society take? In the light of modern conceptions of science, materialistic capitalism and materialistic Communism must both be abandoned. Not even a controlled capitalism will do, for "through the failure of the NRA, it is written large in history that capitalism even in improved form has no place in a per-

manent social order." Rather, he sees in the economics of the co-operatives the power which can actually spiritualize once again this machine civilization.

By what method shall so great an economic revolution be brought about? Not by violent revolution, which, though it may abolish a powerful exploiting class, cannot in itself permanently improve economic conditions. It must be accomplished rather by a change in man's consciousness, a fundamental revolution of ideas concerning wealth, professions, and the whole economic order. Such a revolution of ideas can be accomplished only as it is based upon religious consciousness, progressing until it is organized into social consciousness. The development of Christian brotherhood is basic to the development of an ideal economic society.

After tracing the history of Christian brotherhood through the centuries, the author points out the realistic way in which this ideal is now being worked out in the modern co-operative movement. He discusses in detail the principles and ideals of the co-operatives. He presents a wealth of concrete factual data of brotherhood in action in his "seven types" of co-operatives—insurance, producers, marketing, credit, mutual aid, utility, and consumers. In all these types of co-operatives the same central principle is emphasized—that ultimate and enduring success depends upon education and the awakening of social and religious consciousness.

The two closing chapters open up his vision of some of the larger goals for society to which the co-operative movement should lead. One is his vision of the state in a co-operative society. It is not to be the totalitarian state of either Communism or Fascism. No more is it to be the capitalistic state which, with a semblance of political democracy, is really in the control of the owning few. He envisions rather a co-operative state which will be built upon thoroughgoing democracy, not only political but economic as well, with co-operatives and labor organized nationally and represented in a legislative body made up of both an industrial and a social congress. Private ownership would be recognized only in articles involved in private consumption, so long as they are not luxuries. There would be co-operative

ownership in fields of production, marketing, transportation, monetary circulation, mutual aid, and utilities. The final picture is of world-peace built on international co-operatives and the penetration of redemptive love as manifested in the cross into the life of international economy.

Here is a strong book—a revolutionary book—revolutionary in the same sense as the New Testament is revolutionary, demanding basic and far-reaching changes in individual and social life. It is a proposal by one of the world's great Christians, a radiant personality, whose life has already wrought amazing practical accomplishments. One does not need to agree with all his theology, or be committed to every detail of his co-operatized society, to recognize that his proposal calls not only for study but also for commitment to a daring venture.

BLAINE E. KIRKPATRICK

CULTURE AND CONSCIENCE

By William Creighton Graham and Herbert Gordon May. Chicago: University of Chicago Press, 1936. xxviii+337 pp. \$2.50.

Anyone to whom archeology seems a valley of dry bones will welcome a book that clothes the bones of the remote past with flesh and blood and even makes them yield up the thoughts about God and life that undergirded the lives of their erstwhile tenants. This book does that. If in reclothing "bones" or interpreting man-made instruments the authors have occasionally transgressed the bounds of reasonable deduction, it is highly to their credit to have disarmed their critics by being the first to acknowledge that possibility. The book does more; in genial pursuance of Professor Mead's philosophy of history the authors make it clear that they are investigating no dead inoperative past, but a "relevant Past" whose relevance to the present—our present—makes it a "new Past." The point of relevance here is the allegedly unbroken continuity of religion from prehistoric Palestine down into twentieth-century Judeo-Christian liberalism—a continuity effected by the stubborn conservatism of culture.

The great and welcome contribution of this book is its programmatic description of one

culture, the Canaanite, near the heart of which stands the "fertility-cultus" against which the prophets fulminate. Of the meaning of "conscience" we learn only that it was the motive power behind the prophetic reform. There will be many who will object that conscience may account for the moral aspects of that reform but not for the devastating incursion of God into human consciousness through those prophets. One suspects that "conscience" was chosen here and as part of the title not merely for the alliteration with "culture," or for the echo of Breasted's *The Dawn of Conscience*, but for its relative respectability over against phrases which include the currently ostracized words "soul," "spirit," and "revelation," which frankly cannot be adequately defined in terms of the currently fashionable psychologies—but can "conscience," either?

As a literary production this work far excels the usual work on either archeology or the Bible. It employs an unusually rich vocabulary in spite of its many technical terms. Semitic words and names are translated or transliterated so that the reader un-versed in Semitics need not fear the book. The authors' feeling for English is praiseworthy in two directions: for a sound conservatism that dips into the past for stately archaisms like "moot" as a transitive and "derive" as an intransitive verb—words that savor of Tyndale and Cranmer—and for a healthy sense akin to Browning's and Whitman's that the possibilities of our mother tongue for development and growth are by no means exhausted.

KENDRICK GROBEL

WHY QUIT OUR OWN

By George N. Peek with Samuel Crowther. New York: D. Van Nostrand Co., Inc., 1936. 353 pp. \$0.50.

Mr. George N. Peek has been well known in agricultural circles for many years. He was for a time the administrator of the Agricultural Adjustment Administration under Secretary of Agriculture Wallace. His viewpoint was different from that of Secretary Wallace and his book is an exposition of his theories. This book appeared before the November election. Many of the articles had previously been published in the *Saturday Evening Post*.

The title (from Washington's Farewell Address, "Why quit our own to stand upon foreign ground?") gives a basis for the understanding of the argument. Mr. Peek says that he is backing a national or American policy while Wallace and all his friends are backing an international policy. He holds them up to scorn for being un-American. One must add that his statement of their position is inadequate.

Mr. Peek is an advocate of the two-price system for American agriculture. One price is to be maintained by government subsidy for the home consumption of agricultural products and another price, the world-market, is to be accepted for the surplus. He is opposed to the policy of Secretary of Agriculture Wallace in the limiting of acreage. Acreage limitation and control lead to "planned and dictated economy as applied to agriculture" and to regimentation.

The book reveals conflicting opinions and viewpoints and is valuable as an inside picture of how decisions on national issues are reached. Only one side of the argument is presented here, however. The writings of Secretary Wallace afford a good corrective.

SAMUEL C. KINCHELOE

MISSIONS TOMORROW

By K. S. Latourette. New York: Harper, 1936. 220 pp. \$2.00.

Again the Christian church is indebted to Kenneth Latourette. He is one of the few historians of missions capable of combining extensive and detailed investigation—as exemplified in his *History of Missions in China*—with a discriminating evaluation of the main forces, factors, and issues involved in any particular period of history—such as he has given us in his two books on China and Japan and now in this latest volume. The conclusions of a man who is capable of both these mental operations merit more than ordinary confidence.

The book is written not for missionary specialists but for the busy pastor and the intelligent layman who wish to gain a general understanding of the missionary enterprise today, as it is interpreted by moderately progressive missionary leaders. The author takes

for granted the uniquely divine revelation claimed for the Christian message—virtually the position of the Jerusalem Council of 1928—and so does not deal with some problems which are uppermost in the minds of many today. His purpose is rather to outline the changes in missionary methods, institutional organization, and the interpretation of the Christian message and objective called for in any effort to enter the doors and to solve the problems of this new day. Within this purpose the treatment is discriminating and well balanced. There is no dodging of embarrassing issues, no concealing of past mistakes, no unrestrained eulogy of missionary heroes or accomplishments; and yet the spirit of the book is sanely optimistic.

If anyone is looking for a real life-job for church or individual—a job which challenges by its world-wide extension, its manifold complexity, its accomplishments in the past, and its forth-reaching into the lives of generations yet unborn—here it is under the form of a concise but readable survey.

A. G. BAKER

FOUR BOOKS ON AFRICAN MISSIONS

African Bridge Builders. Edited by William C. Bell. New York: Friendship Press, 1936. 168 pp. \$1.00.

Christ in the Great Forest. By Felix Faure. New York: Friendship Press, 1936. 181 pp. \$1.00.

Consider Africa. By Basil Mathews. New York: Friendship Press, 1936. 181 pp. \$1.00.

Out of Africa. By Emory Ross. New York: Friendship Press, 1936. 216 pp. \$1.00.

Beginning his book with a description of life in the heart of Africa, Mr. Bell then brings to us a number of African fables, folk tales, and biographies of great African characters. If we are to understand this continent of Livingstone, as we must at a time when transportation and communication are making the world smaller, we will do well to read intimate stories of its people. Told in a simple way the book offers valuable material for persons working with children's and young people's groups in this country.

Christ in the Great Forest, translated from the French, has a pleasing English style. Mr.

Faure tells fifteen stories about the native people of the Ogowe River country in the Gabon—West Central Africa. We read of the spread of Christianity in this land through the efforts of native Christians who "talk of the treasure which is worth more than all the riches of the world, of the love of our Father God whose will it is that all men love one another, of the eternal life, of peace, of light, of joy" (p. 24). The inherent love in Christianity is shown remaking lives in a primitive Africa ruled by witchcraft and torn by fear of evil spirits. I believe this book gives us further much-needed insight into the place of Christian mission effort in the present world.

For a strongly presented picture of our responsibility to modern Africa we read *Consider Africa*. The industrial civilization of the West, striking in upon the hundred million people of this great continent, is setting up strains and stresses in sudden, ruthless blows. How do these millions react, and how may they be helped to meet this new influence? It is our responsibility to know the problem. Black men of Africa are making possible our use of chocolate, diamonds, gold, palm oil, coffee, ivory, sheep and goat skins, spices, salt, vanilla, graphite, rubber, etc. Mr. Mathews sets this situation directly before us, describing the present exploitation of Africa and its people. Christianity offers the solution—"that Africa can come to birth through love and justice in action in the lives of men and women committed to the discipleship of Christ. There is no other way; but there is that way if we will take it together" (p. 169). This is a vital book. We cannot remain cold to the needs of the African people.

Since 1880 the "scramble" for Africa by European powers has brought numerous crises upon the world, the most recent being the Italo-Ethiopian War. In all these years the welfare of the African people has been almost unconsidered. Mr. Ross shows that a "new treatment of Africa is needed." He deals with society and land in Africa, describes Africa in its relation to the peace of the world, and tells of education and Christian missions and the future church in Africa. We are led to feel very urgently that what we put into Africa will determine what will come out of Africa. Christian principles must govern all nations

in their dealings with Africa or only economic strife and war can result. We are led to see that Africa will swing "toward international adjustment and cooperation if the principles of Christ are to respond to Africa's need; toward more bitter racial struggles, armed international conflict and growing world chaos if a no-God materialism gains the entry" (pp. 195-96).

P. G. DICKEY

BETTER MOTION PICTURES

By *Fred Eastman and Edward Ouellette*. Boston: Pilgrim Press, 1936. 60 pp. \$0.25.

A timely presentation—very compact and informing. It is provocative of discussion rather than of argument; it contains excellent teaching devices, a good Bibliography, and is simple in style.

ROBERT SENECA SMITH

TWO BOOKS ON MEXICANS

Around a Mexican Patio. By *Ethel L. Smither*. New York: Friendship Press, 1935. 120 pp. \$1.00, cloth; \$0.75, paper.

Over the Mexican Border. By *Mildred Hewitt and Margaret Loring Thomas*. New York: Friendship Press, 1935. 138 pp. \$1.00, cloth; \$0.75, paper.

"Christian people need knowledge of actual facts and kindly sympathy, and ability to watch others grow without interfering." This statement from Miss Smither's Introduction indicates the attitude maintained by both authors. Realizing that sympathy grows from understanding, they have laid plans for acquainting Protestant church-school children in the United States with Mexico and the Mexicans. Their emphasis on tolerance and appreciation of the peculiar ways of others, rather than on an enumeration of conversions, is consistent with the more progressive temper of the day in regard to missions. From my Sunday-school days there emerges a nondescript paper-bound manual containing long descriptions and statistics about the denominational missions. It is illuminated by dreary pictures of the directors and of the hospital, with an occasional reformed native thrown in. Not so

these gay manuals. The Mexican scene adapts itself admirably to a variety of novel activities and everything from recipes for Mexican candy to riddles in Spanish enliven the program. The necessary background material is worked into the picture in the form of stories and plays. Plenty of leeway is given the artistic and creative talents of the children. The combination of these guides plus an imaginative teacher could give to Primary and Junior children such an exciting and interesting introduction to Mexico that pleasant memories would endear it to them the rest of their lives. This is a worthy goal.

At present the United States is looking at Mexico with benignity. However it is doubtful if an amiability built on the enthusiasm of the moment would be strong enough to hold out against those who demand deference to the rights of American citizens, if it should come to a showdown. It takes firm understanding to serve in time of crisis—the kind of understanding based on affection and associated with pleasant and familiar experiences. If properly handled these guides can perform a real service, not only to the development of the Christian spirit, but to the future well being of international relations.

ATOSSA HERRING

AS FAR AS I CAN SEE

By *Winifred Kirkland*. New York: Scribner, 1936. 235 pp. \$2.00.

Out of the calm and perspective of a period of convalescence a Christian woman writes for one of her younger and thoroughly modern friends an explanation of why and how she holds her own Christian faith. Her pages are graced by sincerity, courage, and religious certitude. They are marred, however, by such chatty discursiveness that the reader is likely to become impatient. The emotional overtones of the book and its adherence to a quite orthodox pattern of belief commend it especially to the favor of conservative Christians. But the social implications which the author draws from the traditional faith will leave many a hitherto comfortably adjusted church member decidedly and healthfully stirred up.

LOUIS WILSON

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It is advisable that a list of ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

BOWER, W. C.: The Living Bible
COLWELL, E. C.: John Defends the Gospel
DIBELIUS, M.: A Fresh Approach to the New Testament
DUNCAN, J. G.: New Light on Hebrew Origins
GOODSPEED, E. J.: The Story of the Bible
LESLIE, E. A.: Old Testament Religion
MEEK, T. J.: Hebrew Origins
MORTON, H. V.: In the Steps of St. Paul
RANKIN, O. S.: Israel's Wisdom Literature
RIDDLE, D. W.: Early Christian Life
TORREY, C. C.: Our Translated Gospels
WOOLEY, L.: Abraham

Church History:

BELL, N. S.: Pathways of the Puritans
BROOKS, VAN WYCK: The Flowering of New England
CASE, S. J.: Highways of Christian Doctrine
DANZAS, J. N.: The Russian Church
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